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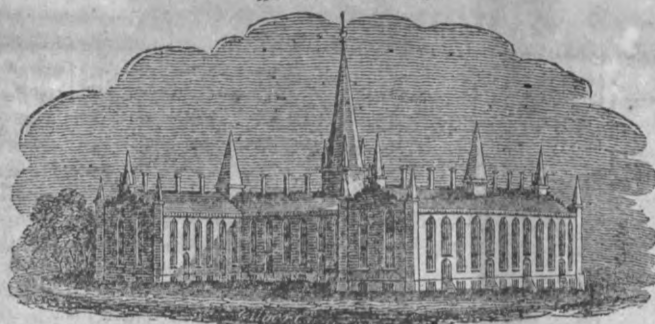
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—“that thy way may be known upon earth, thy saving health among all nations.”

VOL. I.

GAMBIER, OHIO, FRIDAY, MAY 27, 1831.

NO. 42.

...GEORGE W. MYERS, PRINTER...

From the Episcopal Recorder.  
HISTORY OF DAVID DORLON:  
A DEAF MUTE.

Extract from a sermon preached at Hempstead, L. I. February 6, 1831, on the occasion of his death. By the REV. RICHARD D. HALL

I solicit your patient attention, brethren, while I exhibit the utility of the Institution for the education of the Deaf and Dumb, located so near us, and further show the importance of this discovery, by the short history of one of its pupils, whose mortal remains, after a short illness, were committed to the grave in our cemetery, on the 18th of last month, in the 21st year of his age. This was a mysterious providence, indeed! Just as the bud was opening with the promise of most luxuriant fruit, pleasant to the eye, and profitable to the community around, and impressively delightful to his affectionate parents and relatives; it began to droop, to languish and expire! “How unsearchable are His judgements, and His ways past finding out,” in whose hand we all are.

David Dorlon, son of Gilbert and Rebecca Dorlon, was born the 20th of November, 1810 in the town of Hempstead, Long Island. It is thought he was born with the faculty of hearing and thus was not deaf by any malconformation of his organs. When he was about three months he had an affection of his head and from that time his parents began to date his deafness. At times, he appeared to manifest some signs of hearing, and his parent thought that occasionally he could hear very loud noise. This however might have proceeded from the vibration of the air, or its concussion, occasioning a sensation on the body; and this with the deaf and dumb, is the manner in which they know when it thunders. Any loud report or noise invariably affects them in this manner, and is thus a mode of hearing. That I am correct on this point, may appear evident to you, when I state a circumstance which occurred during my short visit to the Asylum on Wednesday, the 25th of last month. I happened to be there while the pupils were engaged in their studies. The principal teacher motioned on the floor with his foot, with considerable force, and his class who were all engaged in writing lessons, with their backs towards us, immediately turned round and looked at him as though waiting his commands! I was much surprised and said, “Why, sir, they heard that noise.” He smiled, and observed I was not the first who had been thus deceived; that it was natural for us who had our hearing perfectly, to conclude that they heard as well as ourselves, such a noise; but that it was only the sensation produced on their bodies by the motion of the foot on the floor, and which informed them that he had something to communicate to them respecting myself and the object of my visit. And although it may appear some digression from this part of my subject yet it may be a proper place to speak of that communication. Three of the most intelligent and best instructed youths, the youngest about 12 years and the oldest about 18 years, were called up with their slates and pencils. Their teach-

er communicated, by the manual signs, with them, for the space of ten minutes. Occasionally, they responded, by way of ascertaining, if they understood him aright; and then with the greatest alacrity, they commenced writing on their slates, as fast nearly as their hands could move, and each one produced the following composition, with very little variation, to the amount of 12 or 15 lines, handsomely written, with good spelling and grammar, in the compass of about five minutes, without looking over each other's slates.

“This gentleman is from Hempstead, Long Island, and he left there to-day. He is a minister of the gospel and preached a sermon about the death of David Dorlon, a deaf and dumb of the Asylum. His sister and the corpse arrived very well at Hempstead, notwithstanding the roads were very much obstructed by the snow drifts of the late storm.” At the same time were shown to me two letters written by two of the female pupils, which for correctness in almost every department were truly surprising.

To return to our narrative.—As David Dorlon increased in years, he began to manifest the usual characteristics of the deaf mute—irritability of disposition, curiosity, ingenuity, a great desire to learn and become acquainted with the names, nature, origin and causes of things, &c. inquisitive to the last degree, and meeting with continued disappointment, would often turn away with every appearance of heart-sickening disgust and vexation. Who can contemplate a fellow-being in such a forlorn condition, and not from the heart pity and sympathize with him; shut up as he must be in the dark world within him, and beholding all around him in dumb silence, as an inexplicable mystery! He was occasionally in the habit of accompanying the children of the family to a school in the vicinity of the paternal abode, and there frequently attempted making letters and writing, and wanted to know and understand what these things meant; but alas! there was no mode of communicating knowledge and ideas in the compass of the schoolmaster's ability. This was for a long time a source of vexation to him, and when he sought light from his play mates, he was still obliged to turn away and continue enshrouded in all his preceding darkness! He was also in the practice of attending this church, and while occupying yonder seat, beside his parents, demeaned himself much better than many in full possession of all their corporeal and mental senses. He seemed to pay attention from the fixed eye, the composed body, and the different positions that occur during our worship. As by the absence of the celestial gift of hearing, the deaf and dumb, unless instructed by art, remain ignorant of the Deity; of divine things; of right and wrong; of virtue and vice; so was it during the dark night of his wilderness state, with David. No longer than last October, he confessed to his affectionate mother, that he knew, prior to his entering the Asylum of the Deaf and Dumb, no more of God than a cow! On this point, however, I shall more fully speak in conclusion.

His parents hearing of the Asylum, and the

result of instruction there, came to the resolution of sending their beloved boy thither for trial. It was on the fourth day of February, 1829, that he was entered as a learner, prior to the removal of the pupils to the present elegant, commodious, healthy, and convenient edifice. For a short time he boarded in the family of Horace Loofborough one of the teachers, who, soon became attached to David, from several good points in his character, which attachment was greatly strengthened by subsequent events, and unfoldings of mind and character.

To show in the clearest manner the effect of the system of instruction pursued in this institution, it will be necessary to state the whole amount of time spent by our young friends in his studies, and deducting the time lost on various accounts, vacations, etc. we have left one year, six months, and two weeks. It should also be mentioned that in the beginning of this time, he was not perfectly contented from home, and therefore did not make any very remarkable progress. All that he acquired was probably in the course of one year or a little more, in that space he became able to read the Bible tolerably well, and to understand its plainer parts—to write his ideas and hold communication, by writing, with his parents and friends.

And here as a proper place, I lay before you from his writing books, and papers, which I have been perusing, his last efforts, only three weeks before his death. “Next Saturday is the twenty-fifth of this month; this month is December. The twenty-fifth of December is called Christmas, Christmas is holy day. Every body prays very piously on Christmas, and thanks God, because Jesus Christ was born on the twenty-fifth of December, 1830 years ago. Jesus Christ is the son of God. He came on the earth and was born as a babe, and he grew and announced the words of God to men to render them better and save their souls. For men were wicked since Adam our first father has sinned against God. Every year on Christmas many persons call on their friends after they have been in churches: they say to the ladies and gentlemen, I wish you a happy Christmas; every lady and gentleman answers, I thank you. They shake hand, they rejoice together, and they spend the evening in conversing together. If you meet any of your acquaintances, on Christmas, sir, or madam, or miss, and if any body says to you, I wish you a happy Christmas, you must answer, I am much obliged to you, or I thank you.” And just before New Year's day, the following occurs in his writing book also. “Now it is the year 1830. This year will end very soon; next Saturday, after twelve o'clock at night, the next year will begin. It will be the year 1831. The first month of the year is January. The first day of January is called New-Years day; next Saturday will be the first of January. Every year people rejoice on that day. They go to churches to thank God who has granted them food, raiment, habitation, knowledge during the year. After that they go to visit their parents, relatives, friends and acquaintances, and they say, I wish you a happy new year; or I wish you the compliments of

the season. The gentlemen bow to the ladies, they stay a little, they drink wine or coffee, and eat some good things."

As he became acquainted with language, (as the signs of ideas and things,) his mind began quickly to unfold, and the powers of *comprehension* were wonderfully brought into action. The various religious exercises of the Institution are well calculated, under God, to produce impressions of a moral and pious nature on the opening minds of its pupils, and it would seem that our young friend in the sequel profited more or less by them. The Gospel of salvation is preached to them by the interpreting signs; they ask God's blessing at their meals, and return Him thanks, by signs from their teacher, and the eyes of all are fixed on him. It is also the same in prayer. Interesting spectacle! thus to see them looking up to and acknowledging the Father of all! On a part of the Lord's day they engage in a *Bible Lesson*, and some plain, moral, practical, and interesting story is read and explained, which they are required to commit to writing; and of these are several specimens in David's books. During my late visit I was informed by Mr. L. the principal teacher, that he was for several weeks previous to his death uncommonly delighted with the Bible Lesson, and particularly with the very affecting and interesting story of Joseph and his brethren, and by his questions evinced a great interest in and a knowledge of the whole.

But the most affecting and interesting marks of an enlightened mind; of the operations of divine grace on that mind; of an awakened conscience; a deep sense of sin and guilt and human depravity and desert; of sorrow and repentance for the past; concern for former ignorance; fear of evil and bad ways, and a true fear of God, the maker and judge of all, and of hope in the blessed Redeemer of the world, were exhibited last October, during his stay under the paternal roof. He made use of his slate freely, and expressed his feelings and ideas much to this effect to his dear mother. "He wondered they had not sent him to school before—meaning the Asylum—to learn what he now knew, he was so pleased and encouraged—was glad he went to school, if he had not, should have continued so ignorant, would not have known more than the cows; acknowledged he knew nothing about God till he went to the school. He now had a knowledge of the holy Sabbath as a command of God, and a day of rest and religion. It was to be employed in going to church, in prayer, in reading the Bible, and not a doing any kind of unnecessary work, it hurt him to see work done on that day, which was not needful. He was now distressed when he saw any one in a passion and by signs showed them it was wrong. He confessed that he felt a fear to go to bed at night, for he had been so wicked, done so many bad things; often got in a passion, but he had found there was a Saviour to save him from his fears and sins, and he trusted and believed in Him to help and save him." His hatred of wickedness was shown also at the time during what is called on this island, the *sheep pasturing*, on the plains. He accompanied his father to the place, (about four miles from his residence) but such was the conduct and behaviour of some of the people, that he left the scene and returned home.\*

Although I do not say that all the foregoing constitute the most decided and brightest evidence of a state of acceptance with God, through Christ, yet we may and will charitably hope, that he did experience something of that brokenness of heart and contrition of spirit, which, through the glorious offering of the Cross, constitute that sacrifice with which God is well pleased and will in no wise reject.

\* Near the village of Hempstead, and for some miles in extent, there is a vast body of land, in commons, owned by the township, where, for several months in the year, a number of cattle, &c. feed.

I come now to speak of his last illness and apparently peaceful end. He was seized with his mortal complaint, chiefly in his head, about the 29th of December last, but was not alarmingly ill until Jan. the 14th. His sister was favored to be with him to his last moments, from the morning of the next day until six o'clock on Monday, the 16th, when the immortal spirit sped its mysterious flight to the regions of eternity! From her I have obtained the following particulars, as well as something from Miss Stanbury, one of the female teachers. When it was evident that his end was fast approaching, his sister could not repress her emotions, which he seeing, earnestly entreated her by signs not to be troubled or weep. He was willing to die, and did not wish to live. His countenance at the same time assuming a bright and cheerful, and heavenly expression, as though the prospect before him was sweet and cheering. Miss Stanbury engaged in vocal prayer over him, and she was struck with the heavenly appearance of his features and the piercing and penetrating eye, as though its visions reached into those blessed abodes prepared for the blood-washed purchase of the Lamb of God. Several of the pupils were standing round the dying bed of their companion, and held a mutual communication by their signs, the purport of which was as follows. "The angels are here waiting to carry his soul to heaven. He is going to heaven, for he looks so happy and smiles. He sees Heaven! Such was the last hour of this interesting youth! such the company and conversation around his mortal couch! And in his life and death, such as we have now seen, the glorious result of the gift of God to some fellow Christians, in communicating knowledge, to the deaf mute. For some months past his own family perceived a material change in his disposition, indicating more goodness. And I was informed by Mr. L. the chief teacher, that during his late heavy affliction, and after the death of two lovely children in one week, this youth manifested great kindness, concern and affliction, and endeavored to render him every service in his power. He is now gone from all those inconveniences which must have more or less followed him while an inhabitant of time, and rendered the present state of being more, or less uncomfortable and irksome; and I trust we shall not miss him on that glorious morning when we shall all, both righteous and wicked, return to a perfect organization of our corporeal and mental system, and when each one of us shall be judged to everlasting life, or eternal death.

#### JEWS IN CHINA.

The following account of Jews established in China, is taken from "A General Description of China, containing the topography of the fifteen provinces, &c. &c." by the Abbe Grossier, vol. ii. ch. vii. p. 259.

A Jewish colony appeared in China, under the Dynasty of Han, who began to reign in the 206th year before Christ. It was reduced to seven families, when F. Gozani, a Jesuit Missionary, visited it; which families were established at Cai-fong, the capital of the Province of Honan. They had a synagogue; in which were thirteen tabernacles, placed upon tables, each surrounded by small curtains. The sacred Kim of Moses (the Pentateuch) was shut up in each of these tabernacles, twelve of which represented the twelve tribes of Israel; the thirteenth, Moses. The books were written in a neat, distinct hand, on long pieces of parchment, and folded on rollers. In the middle of the synagogue stands the chair of Moses, in which every Saturday, and on days of great solemnity, they place the Pentateuch, and read some portions of it.

They were in possession of some books of the Old Testament, other than the Pentateuch; of some of them they had no knowledge; others they had lost in an inundation which happened October 29, 1642.

These Jews preserve circumcision, and several other ceremonies mentioned in the Old Testament, such as the paschal lamb, the feast of unleavened bread, the Sabbath, &c.

These seven Jewish families intermarry, and never mix with their neighbors. They also abstain from blood. They say their ancestors came from the west, from the kingdom of Judah, which Joshua conquered, after they left Egypt and had crossed the Red sea, and traversed the desert; and that the number of the Jews who left Egypt was 600,000. They neither kindle fire, nor cook any victuals, on Saturday; but prepare on Friday, whatever may be necessary for the following day. They read the Bible with a veil over their faces, in remembrance of Moses.

#### CHRISTIANITY IN CHINA.

It is well known that the Emperor of China and the King of Cochin-China and Tonquin are by no means favorable to christianity; but they are deterred from openly persecuting it by the belief that generally prevails that the persecutors are punished by heaven. In the province of Sutchung alone, more than twenty-two thousand adults, and two hundred thousand children of pagans have been baptised within the last thirty years. One of the principal obstacles which Christianity encounters in China, proceeds from the systematic and interested opposition of the priests of the idols, who lose no opportunity of rooting out the sacred seed sown by the missionaries, in order to perpetuate the evil influence which they have so long possessed. Another impediment proceeds from the extreme literary pride of the Chinese; in general they dislike the idea of a European instructing a disciple of Confucius on any subject. The humility of the Gospel is a virtue which they cannot comprehend; their great happiness is to draw upon them the eyes of the multitude, by the display of their learning. In some provinces of China the people are furnished with translations of the Bible, sent from the English society; but unless the diffusion of that sacred book be followed up by personal instruction in the practical parts of religion, it does more harm than good amongst them. They are apt to interpret it in disconnected passages, and when they find in it sentences forbidding the love of riches, for instance, they exclaim that this cannot be the Bible of the Christians, who are every where notorious, in India, at least, for their ardent desire of worldly wealth.—*Monthly Review.*

From the Gospel Messenger.

#### MODE OF BAPTISM.

That immersion was the generally prevailing mode for the administration of this sacrament in the primitive church there can be little dispute; but that it was ever considered essential to a valid baptism, cannot be shown from any act of the Apostles, or of their immediate successors, or from any expressions of the word of God.

Great stress is laid upon our Saviour's baptism in the river Jordan, by St. John, because it is said, that, "he went up out of the water." This it must be plain to every one does not necessarily imply his having been actually under or even in the water. It is perfectly well known, that the words rendered *out of* and *into* are used often and with equal propriety, to imply *from* and *to*. If the importance of immersion is left to rest, as we find it does with very many, upon the expressions going *into the water*, and coming *out of the water*, it will be very easy to show how feeble the support depended upon is.

In Matthew, chap. v. verse 23d it is said of our Lord, that he "went up into a mountain." If therefore when it is said of Philip baptizing the Eunuch, Acts viii. 38, that "they went both into the water," it is necessarily inferred that they went under the water, must it not be as naturally inferred, that our Lord went under or through the mountain? This one passage is abundant to show



the soundness of a cause which has no better support than this.

Again the word baptize, in the Greek [Baptizo] does not always mean dipping or immersing, as one single text will show, Luke xi. 38. The Pharisee marvelled that our Lord, "had not first washed, [ebaptisthe.] before dinner." Those who are sufficiently informed to know any thing of the notions and habits of the Pharisees, will at once perceive that the text here quoted applies not to immersion, but to an ordinary practice of washing the face and hands before eating.

It has not been the aim of the writer of these remarks to do any thing more than to present a few simple facts from the scriptures of truth and from the primitive ages of the christian church, in order to show that the great stress laid upon immersion is not supported by primitive requirement nor by scripture authority. The burthen of proof lies with those who so anxiously urge it. They cannot produce from the New Testament any thing like an express requisition. That immersion was not always employed in what were held to be valid baptisms is most manifest from the whole history of the primitive church. The Episcopal church in her order for baptism directs that the minister shall either dip or pour water upon the subject, hereby plainly showing while she does not refuse immersion, that with the purest ages of the christian church, she has the ample warrant of scripture. The quotations following will close the writer's remarks for the present.

*Eusebius*, an authority admitted by all protestants, says of Novation, Bishop of Rome, who must have been converted from paganism not later than the year 120, after Christ, That he was "baptized by affusion in the bed as he lay."

*Cyprian*, a distinguished father who lived about the year 250 in one of his Epistles replying to one who asked his opinion as to the baptism of the sick, says expressly that no man need have uneasiness as to his baptism, because he has received "nothing but an affusion or sprinkling;" whereas the holy scripture by the prophet Ezekiel says, chap. xxxvi. 25. I will sprinkle clean water upon you and you shall be clean." This was undoubtedly spoken in relation to the Jewish purifications, and which must be admitted as typifying christian Baptism.

The same father, in recording the martyrdom of St. Lawrence, says that a converted soldier who attended the martyr, "brought him a pitcher of water for Lawrence to baptize him with."

*Eusebius*, before mentioned, and who flourished about the year 325, mentions Basilides who "was baptized in prison by some brethren." From the very nature of the close imprisonment of christians in that day, there could have been no chance for immersion.

*Gennadius*, of Marseilles, about the year 458 says that "baptism was given indifferently either by immersion or affusion."

PHILIP.

#### LETTER OF THE REV. J. J. ROBERTSON.

LA VALLETTA, Nov. 27th, 1830.

Though no opportunity has hitherto presented itself for the United States, we would not proceed further on our way without leaving a few lines behind us for the Executive Committee. Our passage was rapid, though, rather rough, until we reached the Azores, the most northern of which, Corvo, we had a glimpse of on the fourteenth day. On Sunday, October 24th, we made the coast of Portugal. Light and contrary winds prevented us from gaining the mouth of the straits until the 28th, when we had to beat through directly in the face of a brisk opposing gale. This, however, gave our little party an opportunity of contemplating the wild majestic scenery of both the African and Spanish shores, until we passed the Rock of Gibraltar. Sixteen days more were occupied in finishing our course, as we were almost constantly attended with calms and head winds, so

that we did not reach "the haven where we would be," until Sunday, November 14th, at midnight. On entering Marsa Musceit, the quarantine harbour of Malta, we soon found reason for thankfulness, that our passage had not been still longer. A vessel which sailed from Boston nearly a month before us had just arrived, and we had tidings of other passages, compared with which ours had been speedy, through divine goodness, also, we had suffered comparatively little from seasickness, and we had experienced much kindness from the officers of the vessel. After the first Lord's day, we had regular service and preached on deck, upon which the crew attended with great regularity. We officiated alternately. For some time no particular impression seemed to be made, but we at length had evidence, that our labor had not been in vain in the Lord. A note, signed by two of the crew, came addressed to Brother Hill, requesting an interview in the fore-castle, as they were anxious to receive advice regarding the way of salvation. This led to two or three long and interesting conferences, during which the salutary impressions already made, appeared to be much deepened and strengthened. Others of the crew were present to listen to our conversation, which, we trust, was not wholly without effect upon them also. Our final farewell to both officers and seamen was attended with many proofs of their good feeling towards us.

Our quarantine was fixed at seven days, during which we experienced many grateful attentions from the missionary brethren here. It was a subject of much regret, that Mr. Jowett had been again compelled by ill health to return to his native land. He sailed only the day before our arrival. On leaving our confinement, our American brethren insisted upon accommodating us at their respective houses. Brother Hill and wife were accordingly lodged at Mr. Goodwell's; Mr. Bingham at Mr. Hallock's, and myself and family at Mr. Teffle's. It was providentially ordered that the American brig, Daniel Webster, Captain Welsh, should be in readiness to sail for Smyrna, in about a week. We engaged, therefore, a passage on board of her, for ourselves and effects, to be landed at Tenos, where we hope, within ten or twelve days, to be safely fixed. Nov. 29th.—Letters of a late date from Mr. King and Dr. Korck met me on my arrival here. The former mentions that he has secured a good house for us at a reasonable rent, and is earnestly looking for our approach. He has himself purchased a lot of ground and the walls of a house at Athens, in anticipation of his removal thither during the coming year.

We have had but a single week to make a variety of little arrangements, purchases, &c. to visit half a dozen missionary families, and to gather information. We have each preached twice in the Wesleyan Chapel, and have had opportunities of attending worship according to our own forms at the Chapel of Government. A part of a day has been spent in a visit to St. Paul's Cave, the Catacombs, &c.; and this, with an hour in the splendid Church of St. John, is almost all the leisure we could afford for the gratification of curiosity amid scenes to most of us so entirely novel. We have made arrangements by which Mr. Bingham is to remain here with Mr. Rrenner, who is charged pro tem. with the superintendence of the Church Missionary Society's establishment. He will thus become familiar with many of the details of a missionary press, and will be ready to rejoin us as soon as we have employment for him. On this and some other accounts, we hope that our presses will be directed here, and not to Smyrna. As a general address, however, for letters, &c. from our friends and the society, it is best to direct to the care of J. Van Lennes, Esq. Dutch Consul, Smyrna. If it has not already been done, we should be glad to have this direction published in our various Episcopal periodicals.

We are now within an hour or two of our departure. The captain has summoned us on board, and

we must close our preparations. We are all in excellent health, and our confidence in God and our cause remains undiminished.—*Missionary Paper for May.*

#### THE SABBATH.

"The seventh day is the Sabbath, &c."—To the question, What regard is due to the institution of a Sabbath under the christian dispensation? The answer is plainly this: neither more or less than was due to it in the patriarchal ages, before the Mosaic covenant took place. It is a gross mistake to consider the Sabbath as a mere festival of the Jewish church, deriving its whole sanctity from the Levitical law. The contrary appears as well from the evidence of the fact which sacred history affords, as from the reason of the thing which the same history declares. The religious observation of the seventh day, hath a place in the decalogue among the very first duties of natural religion, the reason assigned in Ex. xx. 11, for the injunction, is general, and hath no particular relation or regard to the Israelites. The creation of the world was an event equally interesting to the whole human race; and the acknowledgement of God as our Creator, is a duty, in all ages, and in all countries, equally incumbent on every individual of mankind. The terms in which the reason of the ordinance is assigned, plainly describe it as an ordinance of an earlier age; "Therefore the Lord blessed and hallowed it, or set it apart. It is not said, 'Therefore the Lord now blesses the sabbath day, and set it apart;' 'but therefore he did bless it, and set it apart in time past; and he now requires that you, his chosen people should be observant of that ancient institution.' And in further confirmation of the fact, we find from Ex. vi. that the Israelites were acquainted with the sabbath, and had been accustomed to some observance of it before Moses received the tables of the law at Sinai. Indeed the Jews themselves well understood the antiquity of this institution, which appears upon the best evidence to have been coeval with the world itself. In the book of Genesis, the mention of this institution closes the history of the Creation. An institution of this antiquity, and of this general importance, could derive no part of its sanctity from the authority of the Mosaic law; and the abrogation of that law no more releases the worshipers of God from a rational observance of a Sabbath, than it cancels the injunctions of filial piety, or the prohibition of theft and murder, adultery, calumny and avarice. The worship of the Christian church is properly to be considered as a restoration of the patriarchal in its primitive simplicity and purity; and of the patriarchal worship, the Sabbath was the noblest, and perhaps the simplest rite."—BISHOP HORSELY.

#### THREE PRINCIPLES OF EDUCATION

which cannot be too strongly enforced, too thoroughly practised, or too steadily adhered to.

I. That children, to feel the full force of the idea of God, ought never to remember the time when they had no such idea.—Mrs. Barbauld.

II. That the business of their education, really, be the application of Christianity to the harmoniously combined development of HAND, HEAD, and HEART.—Pestalozzi, Wilson, Mayo, &c.

III. That they be taught nothing, that they will have need to forget or forsake as they grow up.—Sprat's life of Cowley.

#### THE LATE ROBERT HALL.

His wit was always very pointed and keen, as the following anecdote will show. He was walking one day, in company with a friend, at Brighton, when they passed the Socinian Chapel there, which has a very imposing front. His friend being a stranger to the place, asked him, "what building that was?" "The Socinian Chapel," replied Mr. Hall, adding, "very characteristic of the system—a pompous introduction to nothing."

For the Gambier Observer.

MR. EDITOR,—There are a few facts with which I have lately become acquainted, which tend to exhibit the advancement that society is making in our immediate vicinity; and although they constitute a heterogeneous mass for a communication, still, considering that it is from detached circumstances that character is formed, and that every such circumstance is an additional encouragement for the continued exertions of those who love to do well, I have determined to acquaint you with them; and if, with me, you think them worthy of a public notice, you are at liberty to exhibit them in whatever garb you please.

It is pleasing to mark the steady progress with which the cause of Temperance is advancing in our immediate neighborhood, and in this section of our country.

Within a circuit of five miles, two establishments which a few weeks ago were in the habit of retailing ardent spirits, the only two I believe of that character within that circuit, have abandoned the practice. Both of these establishments were once the resort of the thoughtless and profligate on the Sabbath day, and one of them on that day appears to have presented a continued scene of revelry and riot; but now the master of that house declares, that he will never more be instrumental in thus debasing his fellow man, and the master of the other establishment has enrolled his name among the thousands in our land, who have sworn eternal hatred to the great Ally of the Prince of Darkness. I trust I shall not overstep the bounds of propriety, if I present this man's career both as a warning and an encouragement to all of those who, as he was, are standing upon the brink of this vortex of death—as a warning against the delusive hope of conquering the appetites by any other method than that of boldly assuming "taste not, handle not," as their motto; and as an encouragement to the hope of complete success in case this method be adopted.

This man could often maintain himself for a considerable length of time without completely yielding to his appetite, but then it would come upon him like a strong man armed, and reason, principle, and self-respect would bow at the clamorous mandate of reckless thirst; and yet I am told, that when once more roused to reason and himself, he would lament most bitterly over his ruined character and blighted hopes, but never till 'total abstinence' was inscribed upon every vessel that contained the poisonous drug, was he permitted to enjoy a substantial triumph—His triumph thus far, for aught that I know to the contrary, is complete.

The stopping of distilleries speaks perhaps still more favorably for the good cause, than even the abandonment of private sale, for it is from these fountains that flow those rivers of death by whose waters all that is good is swept away.

Happening lately in a neighboring county, it was discovered that within the compass of one or two miles, stood three of these former abodes of evil 'spirits,' whose blackened walls proclaimed to every passer-by, whose banner, stained with the blood of countless souls, once waved in triumph on their now deserted towers. No more came forth the 'smoke' as if it issued from the very portals of the dark abyss, but o'er their lone thresholds grew the tender grass, and these altars of Moloch were given to the owls and the bats.—I have simply to add in this connection that there is in this neighborhood a most flourishing Temperance Society.

While the prospect is thus cheering in this single point of view, perhaps it is not less so, when viewed in the light reflected from the Sabbath-schools.

It is cheering to see the anxiety manifested in every direction, for the establishment of these nurseries of piety and knowledge, and to witness the cheerfulness with which those teachers are received, who go every Sabbath from the College Hill.

Some time since I happened in company with a young man from the neighborhood of one of these schools, and to its good effects he gave most ample testimony. He said that before the school was established among them, the Sabbath was spent not only in the complete neglect of every thing that is befitting that holy day, but often in open sin—that their young men were accustomed to assemble and spend the day in noisy parties, engaged in wrestling and other like sports: "but now," said he, "it is not so;" and he seemed in want of words to express the wonderful change that had been wrought by means of the Sabbath-school, but added, that while the face of their society had been undergoing this happy change, some had joined the communion of their blessed Lord. The writer rejoices to be able, from personal knowledge of many of these particulars, to say that this testimony is true—that he does trust that through the means of this Sabbath-school, blessed by the great Head of the Church, some are growing in grace and in meetness for Heaven.

At another school, particularly in the 'bible class,' I believe the favored teachers are permitted to witness in their pupils a desire to remember their Creator in the days of their youth. It is not my design to speak particularly of this at present, but the whole may well form no small encouragement to continued exertion.

The Sunday School Journal says in an article designed especially for teachers, that not a week passes without furnishing some new evidence that this is, in a peculiar manner, the accepted time and the day of salvation. Doubtless there never was such a time since the days of miraculous interposition, and with corresponding emphasis ought the following remarks from the same article to come home to every teacher's heart:—"Those who look upon the conversion of a single sinner from the error of his ways as an event of joyous and momentous interest in heaven and on earth, must watch with intense interest the motions of the cloud which has sent down such abundant showers of mercy on different parts of our land. The teacher whose own heart has felt the power of the grace of God, cannot but feel that it is a season peculiarly interesting to himself and his pupils.—If, in this time of their merciful visitation, they should hear and obey the Gospel, the desire of his soul is given to him, and the end of his labor is attained. But if they refuse obedience, and still cling to a deceitful world, he will inquire, with deep emotion, whether he stands in their way. Is my language and manner consistent with my professed feeling? Is my habit of attending and teaching my class such as shows that I esteem every moment with them as precious? May they infer from any new emotion they see in me, that it is a new season of mercy on the part of God, and that I should hardly count my life dear unto me, if I might, by its sacrifice, at this critical juncture, be the means of their salvation? Do the teachers around me see that my heart is filled with desires for the advancement of Christ's kingdom in the school, and that as a teacher, I am determined to know nothing, to recommend nothing, to depend on nothing, but Jesus Christ and him crucified?"

Let the teacher be but faithful and a blessing will descend upon his group of little ones, so that from the fulness of his heart he will praise the Lord 'for the wonderful works which He doeth to the children of men.'

S. E. F.

#### MORAL COURAGE IN THE MINISTRY

A degree of moral courage, quite peculiar in its extent, is an essential requisite of ministerial character. We fear this subject is not always appreciated. To show the danger of deception in the case, we need only advert to the fact, that the clerical profession is generally regarded as one, which the Christian student may choose, without possessing any greater degree of fortitude, than is necessary at the bar, or in the practice of medi-

cine. Is it, then, really true, that in a world where the great majority, even in its best portions, are either open or covert enemies of God; in a world where the powers of darkness still hold almost universal sway—can it be true, that in such a world, the servants of God need no higher degree of moral courage, than the servants of men? All admit that the Apostle Paul had abundant employment for this noble quality in its highest perfection. But why? He had a world of heathen idolaters to oppose. Are we, then, to suppose, that men hate the Cross of Christ less, while they are in the false garb of Christians, than if arrayed in the panoply of her open enemies? They may hate their own idea of the Christian religion less than a Pagan does; but every fact in the case proves beyond doubt, that nominal Christians are as truly enemies to God as are the veriest heathen on earth. Are we told, they respect its forms, and consequently oppose with less violence? Are then its forms all we advocate? Farewell, in that case, a long farewell, to all our hopes of millennial glory. A religion that does not carry heaven-born love, and purity, and peace, to its possessor—a religion that does not draw at every moment upon the life blood of sin, is no religion for this revolted earth. A religion, then, that does not find a real opposer, in every unconverted man, and consequently, that will not secretly or openly array him against its Ministers, is not the religion of Jesus.

The enemies of religion are very frequently proposing a truce; (with what designs we need not say) but all who accept the proposal will fail to understand, at all, their need of moral courage. Flattered and favored as they may be in this case, they may readily imagine, that the offence of the cross has ceased. But let them declare war against all sin, whether in ecclesiastical or lay dignitaries, whether in bosom friends or open foes, supporters or non-supporters of the Christian ministry—let them always distinguish in all their conduct, between him that serveth God, and him that serveth him not, and the case becomes a very different one. The Christian minister will find meaning in the words of the poet, as descriptive of the devotion which he ought to feel, when he says;

"Nor have I ever held my life, but as a pawn  
"To wage for thee."

It is a palpable mistake to suppose that any small degree of moral courage will sustain a faithful preacher of the Gospel, even in this Christian land. To illustrate this: suppose an extensive conspiracy against the United States' government should be discovered as now in full operation. Let it be known that more than half the officers of the nation, more than half her citizens were leagued against her executive and laws. Suppose, too, that true patriots could generally discover, but in such a way as to furnish no open proof, yet almost to a certainty, who were traitors and who faithful men. Would not the lover of his country need more fortitude, than if called to march against an open foe? Could he as easily face a professed friend, whom he yet suspected as an enemy, as summon resolution to confront a declared aggressor? This is, however, but a partial illustration of the case. Parties in any of this world's concerns, are so much more visibly united, than are the real friends of Christ, that more support for individuals is apparent in almost any circumstances, than in the work of openly serving God.

The necessity imposed upon the Christian minister to follow truth, whether she lead with or against his prejudices from education, his interests from worldly connexions, or his prospects for ease and honor, is of itself an argument of no small weight for our position. Those who sympathize with Locke or Milton, will ask no illustration of this. A love of truth which pervades the whole soul, will soon discover, not only abundance of external foes, but feel deeply, that "a man's worst foes," are "they of his own household." How few individuals have ever dared to investigate their leading sentiments as to opinions not directly



supported by revealed truth, thinking it possible that others may be nearer right than themselves and their own friends? It requires little moral courage to read books or hear arguments against us, when we are resolved to remain of the same opinion at all events: but to come at all questions of the kind intended, as unsettled questions, and be ready to follow our own best judgment, is quite another thing. The former course may often seem much better, but certainly reflects dishonor upon our best intellectual and moral faculties. It is calling men, fathers, and often refusing the guidance of our heavenly Father. If we were designed to walk in leading strings, the majority of men have very obediently fallen in with the arrangement. One reflection is important. Truth is a mighty current setting in from eternity, and flowing onward forever with increasing strength, although often an undercurrent, and seemingly overpowered by others. But it will safely bear onward all who commit their barks to its waves, however frequently the billows of falsehood may threaten their final submersion. They will out-ride the commotions of time, and soon reach a sea, whose pacific waves know no bounds but those of eternity.

#### ANECDOTE OF CALVIN.

The following anecdote of Calvin, while it does much honor to his moral and religious character, is a curious historical fact, which deserves to be generally known. It was related at Geneva, by *Deodati*, one of Calvin's successors, to the first lord Orrery, who flourished under the reign of Charles the first. The extract is taken from 'The state letters and memoirs of the right Hon. Roger Boyle, page 4, 5.

'Eckius being sent by the pope, legate into France, upon his return resolved to take Geneva in his way on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied but with one man, to the city, in the forenoon. Setting up his horses at an inn, he inquired where Calvin lived, whose house being shown him, he knocked at the door and Calvin himself came to open it to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him, that he was a stranger; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in, and he entered the house with him where discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious and learned man, and desired to know if he had not a garden to walk in. To which Calvin replied he had, they both went into it; and there Eckius began to inquire of him why he left the Roman church, and offered him some arguments to persuade him to return; but Calvin could by no means be inclined to think of it. At last, Eckius told him, that he would put his life in his hands; and then said he was Eckius the Pope's legate. At this discovery, Calvin was not a little surprised, and begged his pardon that he had not treated him with that respect due to his quality. Eckius returned the compliment, and told him if he would come back to the Romish church, he would certainly procure for him a Cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had? he told the Cardinal he had that house and garden, and fifty livres per annum, beside an annual present of some wine and corn; on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin giving him thanks, assured him he was well satisfied with his condition. About this time dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius after dinner de-

sired to know, if he might not be admitted to see the church which anciently was the cathedral of that city. Calvin answered very readily that he might; accordingly, he sent to the officers to be ready with the keys, and desiring some of the syndicts to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church, and as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin. But Calvin desired to be excused; Eckius told him, he gave it him to buy books, as well as to express his respect for him. Calvin with much regret took the purse, and they proceeded to the church, where the syndicts and officers waited upon them; at the sight of whom Eckius thought he had been betrayed and whispered his thoughts in Calvin's ear; but Calvin assured him to the contrary. Thereupon they went into the church; and Eckius, having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a little, and calling the syndicts and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor, and so put it all into the poor box that was kept there. The syndicts thanked the stranger, and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius, again to his house, but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where with great compliments, they took a farewell of each other.

Eckius was a very learned divine, professor in the university of Ingolstadt, memorable for his opposition to Luther, Melancthon, and other reformers in Germany. He died 1543, aged 57. See Hoffmann's Lexicon, Tom. 2, page 130 or Encyclopedia Britannica, vol. 6th, p. 296.—*As. Mis. Mag.*

#### SOCIETY OF FRIENDS.

The history of the "Friends," or Quakers, furnishes a powerful argument for total abstinence. It is well known that their rulers prohibit them from engaging in the manufacture or sale of ardent spirits, and discountenance their drinking them. The thrift, the love of order, and the great respectability of this denomination of Christians, are proverbial; instances of extreme poverty among Quakers are necessarily rare; and their good morals make them as able as they are willing to support their own poor. The immense burdens of pauperism on the public are never increased by a Quaker Pauper; and small, indeed, would be the civil and criminal business of our courts, if others furnished it in no greater proportion than Quakers do. How much of the prosperity of the society of Friends is to be ascribed to the foregoing rules, it is impossible to say; but that a great part of it has been produced by an adherence to those rules, will be admitted by all. The longevity of the Quakers is, of course, as remarkable as their temperance.

Austin refused to delight in Cicero's *Hortensius*, because there was not in it the name of Jesus Christ. Jesus Christ is all and in all, and where he is wanting, there can be no good. Hunger cannot truly be satisfied without manna, the bread of life, which is Jesus Christ; and what shall a hungry man do that hath no bread? Thirst cannot be quenched without that water, or living spring, which is Jesus Christ; and what shall a thirsty man do without water? A captive, as we are all, cannot be delivered without redemption, which is Jesus Christ; and what shall a prisoner do without his ransom? Fools, as we are all, can-

not be instructed without wisdom, which is Jesus Christ; without him we perish in our folly. All building without him is on the sand, which will surely fall. All working without him is in the fire, where it will be consumed. All riches without him have wings and will fly away. *Mallem ruere cum Christo, quam regnare cum Cæsare*, said Luther; a dungeon with Christ is a throne, and a throne without Christ is a hell.—*Dr. J. Owen.*

#### GAMBIER OBSERVER.

GAMBIER, FRIDAY, MAY 27, 1831.

CONFIRMATION.—On Whitsunday eighteen young persons were confirmed in this place by Bishop Chase.

OUR MISSIONARIES IN GREECE.—We give this week a letter from the Rev. Mr. Robertson, and shall next week continue his Journal. We extract them from the Episcopal Recorder, not having ourselves been yet favored with a copy of the Missionary Paper last issued.

PERSECUTION.—Few terms in the English language are more misunderstood and misapplied than this, and few, which when skillfully used, are more capable of swaying the feelings and judgments of men by their inherent talismanic power. The time was, when the cry of persecution, instead of exciting sympathy, rather invoked censure and condemnation;—when, in fact, persecution was considered no persecution, but the exercise of justice. In the course of events, however, the term began to change its meaning, and to contract a certain odiousness in the public eyes; and to bring a person to the stake for his opinions, was no longer considered as doing God or man service, but as the assumption of a prerogative which was never delegated to us, and which God alone can exercise with justice and safety. But matters seem not to have stopped here, and many things are now branded with this odious epithet, which, weighed by reason or by Scripture, seem altogether unexceptionable, and even praiseworthy.—In a newspaper now before us, a correspondent says, "I loathe those poisons both of soul and body, spirituous liquors, as deeply as any man—I am as ready as most to raise my voice against them on all occasions—I neither drink them, nor have them in my house; but I believe it to be persecution, and therefore an unwarrantable procedure, to form leagues offensive and defensive against their use—to thrust the dictates of our consciences upon our neighbors—to coerce, even though it be not by physical force, those who have to answer for their own deeds before the same Master and Judge as we." We are not sure that we understand the writer. It may be, that he refers to some rash measures of persons engaged in support of the temperance cause, with which we are utterly unacquainted, and which, if known to us, would appear as reprehensible as he regards them. But if he applies the term persecution to the ordinary measures of Temperance Societies, we confess our inability to see its justice or propriety. All the Episcopalianism in this place, and many others throughout the state, have been, and are, zealous supporters of the cause; not in the least suspecting that they were laying themselves justly liable to the charge of persecuting their neighbors, and they would doubtless be astonished to hear that it has been preferred against them. Notwithstanding, it may be so; our not seeing our guilt, is no proof that we are not guilty. What then have they been doing?

Witnessing the wide-spread havoc of virtue and happiness which the love of ardent spirits has occasioned, in every land, they have felt called upon to bestir them, and if possible, stay the evil. The only means within their reach—the only means they would wish to use for the accomplishment of this object, was persuasion, in the way of argument and example. The better to avail themselves of all its advantages, they have combined in societies for the circulation of tracts, and employment of agents; and for the better security of themselves and others they have laid themselves under a promise of total abstinence, hoping also thereby to call attention to the whole subject, and bring men to think seriously upon it. This is what they have done, and all that they have done. If this is persecution they cannot help it; it is evident, however, that it is a persecution committed in the exercise of an indubitable right, and, it may be, from the purest and most benevolent motives.—But it may be said that there is a singularity about such associations, which seems to condemn our neighbor. The answer is, that it does not follow, because men are constrained to differ in practice or

opinion, that therefore they must judge one another: nor ought any man be debarred from following what he regards right, because others may choose to construe his conduct into an implied censure. Besides, if it is persecution to exert ourselves in dissuading others from what we deem dangerous courses, and to form societies, and make promises of that tendency; then we cannot see how the whole system of Christianity can be exonerated from the same charge. Does it not follow from this, that the observance of the Sabbath reflects with unjust severity upon those who break it? Is not a solemn profession of religion, also a solemn declaration that we regard it the duty of every man to live according to Christ's laws, and therefore "a thrusting of the dictates of our consciences upon our neighbor?" Are not all the exhortations which God has required his ministers to address to mankind, a violation of personal rights?—Such are the conclusions to which, as we conceive, consistency must bring us, if the generally approved and practiced usages of Temperance Societies constitute persecution.

We should be inclined to think, that the writer whom we have quoted, has not been called to witness the evils which intemperance has occasioned, in all their magnitude; and that he has been permitted to live where the conventional rules of society have been sufficient to preserve from such excesses, without much aid from conscience and the laws of God. If this be so, a nearer view of these dread evils, would perhaps convince him, that Temperance Societies are not only allowable, but expedient; and that it is injurious to the cause of virtue to say or do any thing which might check their progress.

**MISAPPLIED CENSURE.**—During the recent, and we believe we may add, present unusual attention to religion, in the city of New-York, Christians have assembled in their churches early in the morning for the purposes of devotion. For this they were attacked by one of the city papers, a short time ago; but promptly defended by another. The assailant in his rejoinder, it seems, has changed his ground, and in a new attack has been met again in the following amusing manner:—

The Courier backs out from its attack upon the morning prayer meetings and those who attend them, finding, no doubt, that its intolerance is poorly adapted to the latitude in which we live. But lest it should lose entirely the object of its remarks, it glances off to another topic of a kindred nature, viz. the extent of contributions among us, "for what are called religious objects; which it says have amounted in the last fifteen years, to "upwards of \$6,000,000." How nearly this estimate approximates to the truth, we know not. But we fully believe, that if \$6,000,000 have been contributed for such objects in the last fifteen years, \$12,000,000 will be in the next. There is not a religious denomination in the land, which is not implicated in the crime; neither is there one, in which the tendency to its commission is not increasing. If therefore the Courier intends to get up an Inquisition on the subject, or procure the enactment of laws which shall prohibit such contributions, it can't be too quick about the matter. We beg leave to offer for its consideration the following project of a law, which is so drawn as to occupy the whole field in a short compass:—

#### A BILL

*To Control the Rights of Conscience and the Right of Property, and for other purposes.*

WHEREAS sundry evil-disposed persons, not having the fear of man before their eyes, and disregarding alike the claims of their own purses and the reproaches of the good, have at various times given money for the instruction of the young in "what are called" Sabbath Schools, inasmuch that the number of children in said Schools in the United States is 4 or 500,000; and whereas they have aided and abetted the distribution of the Scriptures and other religious books, to such an extent that there is reason to fear every family in the nation will ere long be supplied with a Bible: and whereas they have sent missionaries to the new settlements in the West, to the Aborigines on our frontiers, and even to India, China and the Sandwich Islands; by which means more than 60,000 persons, who before were enjoying all the blessings of heathenism, have been taught to read and write, and been made acquainted, more or less, with the Christian religion: and whereas they are continually getting up some new project for diffusing intellectual and moral light over the world; and if permitted to go on, will soon interfere with the order of nature, which requires that one half of the globe should always be in darkness: And whereas they are guilty of sundry practices which savor of "ostentation" and "fanaticism,"—keeping "unseasonable hours," viz. from sun-rise till 6 or 1-2 half past 6 o'clock in the morning, and thus wasting time which might be appropriated to repose, and disturbing the dreams of those who have spent the night in gambling: And whereas the diffusion of intelligence and the performance of religious duties, are calculated to make men fools, and thus prepare the way for a union of Church and State: Therefore

1. *Be it enacted by the authority herein mentioned, That from and after the passing of this Act, no person shall be permitted to make any contribution, devise, bequest, or donation of any*

kind, to any object "called religious" or to any object which holds any connexion with religion, or which may be suspected of holding any connexion with religion, under a penalty of —thousand dollars, and imprisonment for the term of —years in the State Prison.

2. *And be it further enacted, That prayer-meetings of every description, and all other meetings for religious worship, except two services on the day called Sunday, between the hours of 10 1-2 and 12 A. M. and between the hours of 3 1-2 and 5 P. M. be, and they are hereby prohibited, under penalty of —thousand dollars for each offence, and imprisonment in the State Prison for the term of —years. Provided however, that nothing in this Act shall be so construed as to forbid private prayer on the part of any individual, if it be perpetrated not oftener than once in three months, and with at least three partitions between the suppliant and any other person.*

3. *The better to secure these objects, be it further enacted, That all lecture-rooms, session-rooms, vestries, &c. if built separately from churches, shall be pulled down, and if not built separately, shall be stopped up, within —days after the passing of this Act.*

4. *And be it further enacted, That a Censorship be and is hereby established, consisting of —persons, whose business it shall be, to determine the amount of feeling which may be lawfully exercised in matters of religion, and the proportion of "time" which may be devoted to such topics, always taking care that no person make them "the all-engrossing subject of his thoughts."*

5. *And be it further enacted, That every thing in the Constitution of the Nation and of individual States, contrary to the spirit of this Act, be and is hereby repealed.*

But though this is somewhat amusing in its manner, the occasion which calls for such an answer is painful, when viewed in some of its relations. Why will men quarrel with what at least may be good, while there is so much undoubted evil every where around them; and why will they mourn over the comparatively small amount which the religious world thinks proper to devote to professedly benevolent objects, whilst a hundred-fold more—might we not safely say a thousand-fold more?—is squandered in practices of very doubtful moral character. Suppose that the religious societies throughout our land, did in fifteen years expend in their several operations the sum specified above. Every candid man must admit, that some of these objects are positively good; and that all of them are thought so by their patrons and supporters. If this be disputed it will at least be conceded that if nothing better, they are harmless; and that the money appropriated to their advancement can only be regarded as foolishly thrown away. Now why take offence that some few think proper to waste their own substance in this foolish way? Do we hear that their mistaken liberality so impoverishes them as to cast them and their families a burden on society? Why not rather spend one's censure upon those who squander their own and their neighbor's substance in intemperance, and lotteries and horse-races and theatres and the various kinds of gambling? Is there not far greater danger of excess in such indulgences, and is not the excess itself more ruinous?

As a specimen of the waste of property, occasioned by some of the practices just mentioned, we give the following facts from the same paper which supplies us with the above extract. One John Boruck, an imprisoned debtor, lately an agent of a commercial house in Europe, in attempting to avail himself of the law for the relief of persons in his situation, was required, under the provisions of that law, to account for \$55,000, the sum due by him to his employer. Here is the result, in the words of the Journal of Commerce:—

Upon his examination before the Recorder, he accounted for about \$15,000 of this deficiency, in the following manner: His expenses in about 18 months up to the time of his arrest, he estimated were \$6,500; towards which, however, he received \$1600 from his employers. He lost on a shipment of cotton from New Orleans \$500, and \$247 on the sale of some merchandize upon which he made an advance at the same place: That he lost in the various Gambling Houses at New Orleans \$2,300, and in lotteries about \$3000: That he expended \$5000 in finery, dresses and jewelry, for a certain married female, not his wife, who until recently was a resident of this city, and that the balance due his employers, viz. \$39,000, he lost in gambling in this city and some of the adjacent villages.

No News!—This is the exclamation which the opening of every mail, for several days back, has occasioned in the reading community. Our continent seems a tip-toe for intelligence from Europe; and it is nothing wonderful. Before this the die must have been cast, and the question of a general war throughout the old world decided, negatively or affirmatively; and who that feels for others' weal can be indifferent about a decision fraught with such important consequences to the present and future generations.

## INTELLIGENCE.

### DOMESTIC.

*Proceedings of several of the Clergy of South-Carolina, on the occasion of Bishop Bowen's departure for England.*

At a meeting, held on the 25th of April, of such of the clergy as could conveniently be convened, in Charleston, to consider what measure it might be proper to adopt, in consequence of the intended visit of Bishop Bowen to England, for the recovery of his health, it was unanimously resolved:—

That it is becoming the relation which subsists between us and our diocesan; it is due to his character, and usefulness; and it is gratifying to our own feelings, to tender to him, as we do on this occasion, our affectionate sympathy; and we beg leave to assure him of our ardent desire and prayer, that the Almighty would be pleased to watch over him, and (if it be the divine will re-establish his health,) restore him, in due season, to the diocese, and permit our Church long to enjoy the privilege of his example, his counsels, and his service, and that a copy of this paper be transmitted to Bishop Bowen, and printed in the "Gospel Messenger."

Signed in behalf of the meeting,

C. E. GADSDEN, Chairman.

A. GIBBES, Secretary.

#### REPLY.

*Cannonborough, April 26 1831.*

Rev. and Dear Sir—The expression which you have transmitted to me in behalf of my brethren in the ministry, of their sympathy, on the occasion of my being obliged, by an afflicting Providence, to absent myself from home and my duties, could not but be received with the liveliest sensibility to its kindness. The most affectionate devotion of myself to their happiness and welfare, in the relation which I bear to them and their churches, is the only ground of claim that I can feel myself to have upon this friendly consideration. In this, at least, I have never been sensible that I was or could be wanting; and now that I am so painfully to be separated from them, my earnest, constant prayer will be, that the blessing of God may rest upon them individually and collectively, with every influence conducive to the happiness of this life, and of that which, beyond it, remains for the people of God.

I shall carry with me, let me beg you to assure my brethren, the sense of their kind remembrance, and their prayer in my behalf, to console and cheer an absence, in the necessity of which I endeavor to acquiesce, with hope of a result from it, favorable to my continuance somewhat longer in a service, in which I love to labor, even with the little strength which I ever have been permitted, or can ever expect to be permitted to bring to its work.

I am, Rev. and dear sir, affectionately.

Your friend and brother,

N. BOWEN.

Rev. Dr. GADSDEN, Chairman of a meeting of the Clergy.

The Bishop sailed for Liverpool, accompanied by the Rev. Paul Trapier, on the 27th April.—*Gospel Messenger.*

*Meeting of the Directors of the Domestic and Foreign and Missionary Society.*—The annual meeting of the board was held on Tuesday last and has been accompanied with the usual interesting exercises. The sermon was preached on Tuesday evening in St. Paul's church, by the Rev. HENRY ANTHON, of New York, and a Missionary meeting was held in St. James' Church on Wednesday evening. The collection made in St. Paul's amounted to \$100.

Resolutions were offered and sustained by highly interesting addresses from the Rev. Mr. Ives and Dr. Henshaw.



At the meeting of the Board of Directors the following officers were elected.

EXECUTIVE COMMITTEE

Rev. J. Kemper, D. D.	C. Wheeler,
Rev. J. Montgomery, D. D.	Dr. C. Morris,
Rev. G. T. Bedell, D. D.	L. R. Ashurst,
Rev. George Boyd,	John Andrews,
Rev. John Rodney,	Dr. John Wiltbank,
P. H. Nicklin,	J. C. Biddle.

SECRETARY—Rev. P. Van Pelt, Jr.  
TREASURER—Jacob Lex.

TRUSTEES OF THE PERMANENT FUND—John Read, C. N. Bancker.

AUDITOR—C. N. Bancker.

It will be observed that the Rev. P. VAN PELT is now sole Secretary of the Society, and that all communications must hereafter be addressed to him.

The Danville Colonization Society have resolved to appropriate all their funds, to aid in colonizing the free people of color in Kentucky.

The Cherokee Phoenix of April 16th appears somewhat reduced in its dimensions, but still supports the cause to which it is devoted. Another native, Mr. Bell, of Coosewayter, has been arrested by the authorities of Georgia; on what charge it was not known.

The American Navy.—There are now in commission, in ordinary, or on the stocks, twelve ships of the line and seventeen frigates, (besides various smaller vessels,) most of which could be got to sea on short notice. In general, it would require a longer time, and much greater expense, to repair the vessels in ordinary, than to launch those on the stocks. The ships of the line, although rated in 74's, are generally larger, several of them carrying from 90 to 120 guns; and most of the new frigates are on a corresponding scale, both as to size and weight of metal. Contracts have been made, under an Act of March 1827, for the live oak frames of five additional ships of the line, five frigates, and five sloops of war.—*New-York Mercury.*

Mr. Livingston has entered on the duties of his office as Secretary of State.

Zanesville (Ohio) April 23.—We saw on our wharves a few days ago, a large quantity of Sugar, purchased in Orleans by a gentleman of Cleveland, and destined to the north of this State, by way of the canal. There is very little doubt, that when the Canal is opened to the river, Ohio will be generally supplied with groceries and heavy foreign articles by that route.

A beautiful specimen of art from the chisel of an American sculptor, Mr. Greenough (the first work of the kind from an American) has been prepared in Italy, and is now exhibiting in Boston. It is finished with great effect, and the subject is taken from part of a picture in the Pitti Palace at Florence, and which is well known as Madonna del Trono. It is called "The Chanting Cherubs."

The Temperance societies have lowered the price of old copper in New York. Stills, sound and fit for use, have been sold at 10 or 12 cents a pound as old copper.

Nothing for the Grand Jury.—At a late Court in Williamsburgh district, South Carolina, it appeared that the grand jury had nothing before them. Judge Huger remarked, "Gentlemen, I perceive there is not much whiskey drank here,"—*Journal of Humanity.*

Der Herold.—The above is the title of a small weekly periodical, the publication of which in the German language, has just commenced at Harrisburg, Pennsylvania, by Mr. Zacharias, formerly a student in Jefferson College. It is designed to diffuse religious and secular intelligence, and it as hoped, will be a very useful publication.

The Quarterly Journal of Agriculture says:—"To give an idea of the enormous quantity of timber necessary to construct a ship of war, we may

observe that 2000 tons or 3000 loads, are computed to be required for a 74. Now, reckoning fifty oaks to the acre, of 100 years standing, and the quantity in each three to be a load and a half, it would require forty acres of oak forest to build one seventy-four; and the quantity increases in a great ratio for the largest class of line of battle ships. The average duration of these vast machines, when employed, is computed to be fourteen years.

Extract of a letter from an officer on board the U. S. ship Brandywine, to his friend in Fredericksburg, dated

Port Mahon, Feb. 13 1830.—"Tell B—that out of a crew of 500 souls on board, only 164 men draw their grog. Some old poisoned headed fellows think it portends the ruin of the service, and breaking up of sailorism."

FOREIGN.

Slave Trade.—Extract of a letter to the editor of this paper, from a gentleman who has recently visited the Island of Cuba.—*Cincinnati Journal.*

"The slave trade, perhaps, was never carried on more vigorously than now. Several slavers sailed for the coast while I was there, and some came in. They will land their slaves within twenty miles of the city of Havana, and march them in a body to the city, as from the country plantations; and a doubleloon will effectually blind any officer whose duty it is to arrest them. The vessel after landing her slaves comes openly into the harbor, and no notice is taken of it. I became acquainted with a man who had been engaged in one of these Guineamen. He said there was not the least difficulty in landing slaves,—that the principal men were engaged in the traffic, and often the officers of government. He further added, that when he was out he cared very little for the appearance of the American flag; but when John Bull's cross was seen, they "looked wild." With how much truth this implied reproach was cast upon the American flag I cannot say. But such was his expression."

Protestantism in Italy.—It is gratifying to hear, that after so many fruitless attempts, the protestant religion is making some little progress in Italy. Churches have been built in Leghorn, Venice, Bergamo, &c. &c., by the descendants of some Protestant German, and French refugees, who preserved their faith pure, among all the corruptions of religion they have daily witnessed, and through all the persecutions they and their forefathers have undergone. The service of the church is in Italian, which has now superseded their native languages, and it must contribute greatly to the extension of true religion, to have the gospel preached in the language of a country, where so many millions are so profoundly ignorant of the scriptures. They have also schools, where their children are duly brought up in the knowledge of the Lord. Their clergy principally come from France, and as the people are very industrious in the silk and other manufactures, they are able to pay them about \$700 a year.

Jansenists in Holland.—The Jansenists are still a body in Holland, having their bishops and priests independent of the See of Rome. The Pope has repeatedly issued bulls of excommunication against them, but they persevere in maintaining those peculiar doctrines which formerly subjected them to such heavy persecutions in France. They have three bishops, one at Deventer, another at Harlaem, and a third at Rotterdam. These Bishops are elected and consecrated without any rules or sanction from the Pope. The lay members of this church amount to some thousands.

Latest from Buenos Ayres.—By an arrival at Salem, we have received Buenos Ayres papers to Feb. 12th inclusive.

According to an official statement published,

the Notes of the National Bank now in circulation, amount to 15,152,726 dollars.

A decree of the government, dated Feb. 8th, orders every public preparatory school, established by any individual, whether for males or females, in whatever part of the Province, to be immediately closed, "whose director, master or usher, is not publicly reputed as a Catholic, and who does not from this time and in future, teach the Christian doctrine by the catechism of the Padra Astete." Hitherto there have been two or three very flourishing schools in Buenos Ayres, taught by Englishmen or Americans; and it is doubtless against these, that the present decree is directed. When will the world learn to be tolerant?—*N. Y. Mercury.*

A project is on foot to make a rail-way across the Isthmus of Suez, and carrying over it vessels of the heaviest burden from the Mediterranean to the Red Sea. The vessels are to be placed on the rail-way, out of the water, by means of Morton's patent slips, and thence transported to the opposite sea by means of locomotive steam-engines. The difficulties are said to be less formidable than those which have been overcome in the construction of some of the English Rail-roads; and the Pacha of Egypt is reported to have employed an Engineer to inspect the Patent slips. The proposition has been submitted in a paper read before the Society of Arts in London.—*National Journal.*

English and American Newspapers.—At a meeting lately held at the City of London Literary and Scientific Institution, on the subject of the restriction on the British Press, it was stated in debate, that in America, where newspapers are not taxed, 1,456,416 advertisements were inserted in eight newspapers in New-York, while 400 English and Irish papers contained, in the same space of time, only 1,000,000—that the twelve New York daily papers contain more advertisements than all the newspapers of England and Ireland—that the number issued annually in America is 13,105,000, while in Great Britain it is less than one tenth of that number. Advertisements which in England cost 17 dollars, are inserted in America for about a dollar and a half; and an article which costs annually for advertising, in the United States 28 dollars, is liable in England to a charge of 900 dollars.

Diligence lost by an Avalanche.—On the 26th of February last, a horrible accident happened to the Diligence travelling from Turin to Lyons. On the passage of Mont Cenis, it was struck by an avalanche, and precipitated in an instant into a valley below the road. What rendered the accident more frightful was that the Diligence was conducted on a traineau, (on account of the snow,) and consequently, in addition to the six passengers, the conductor and the postillion—six countrymen are lost and eighteen horses. Two individuals only have been saved.

In the course of lectures lately delivered at the Royal Institution, London, on some of the recent improvements of the manufacture of paper, Mr. Cowper, the lecturer, observed that the Bible Society expended between \$50,000 and 60,000 annually on paper and printing; the Tract Society frequently printed upwards of 400,000 copies of a single tract; other societies for the diffusion of knowledge printed of each number of a series as many as 20,000; and of the new edition of Sir Walter Scott's Tales the almost incredible number of about 1000 volumes were printed in a day.—*Post.*

The Moravian congregation in the Danish West Indies number 10,000 negroes, who profess faith in CHRIST. In the British West Indies, they have 15,000 members.

Lord Cochrane.—The London Court Journal says—"We learn from a source to which we give credit, that the royal prerogative is about to be exercised, in the restoration of that distinguished naval officer, Lord Cochrane."



## POETRY.

## THE CRUCIFIXION.—BY MONTGOMERY.

I ask'd the heavens, "What foe to God hath done  
This unexampled deed?" The heavens exclaim,  
"Twas man; and we in horror snatched the sun  
From such a spectacle of sin and shame."

I ask'd the sea; the sea in fury boil'd,  
And answer'd with his voice of storms, "'Twas man:  
My wave in panic at his crime recoil'd,  
Disclosed the abyss, and from the centre ran."

I ask'd the earth; the earth replied aghast—  
"Twas man; and such strange pangs my bosom rent,  
That still I groan and shudder at the past."  
To man,—gay, smiling, thoughtless man I went,  
And asked him next:—he turn'd a scornful eye,  
Shook his proud head, and deign'd me no reply.

## MISCELLANY.

**A FUNERAL AT SEA.**—The morning before we reached the island of Sicily, Captain Moore of the marines, who had been wounded in the action of the 20th, died; his wound, which, I believe, was in the thigh, having mortified. He was an old man, and as much beloved by his own men as the commodore had been by us. A coffin was made, perforated with holes, and the body deposited in it along with shot and bags of wet sand, to make it sink. It was laid, covered by a union jack, on a grating fixed against the ship's side, the outer edge of which was raised to a level by two slip-ropes held fast by two men, so that at the word being given, by letting go the slips, the grating dropped like a hinged door against the side, and the coffin would fall into the sea. The order was given to toll the bell, and the ship's company and officers in full uniform, mustered, all hats off, on the upper deck, as near as they could to the gangway; the fore and main chains were crowded, and all stood in respectful silence to see the coffin consigned to the deep. The chaplain commenced the funeral service for a person buried at sea. "Not a sound was heard," but the breaking of the water on the weather-bow, while the solemn voice of the chaplain rose at intervals, and seemed to be borne along on the winds. When he came to the passage, "We commit his body to the deep," the slips were let go and the coffin sunk into the white-topped wave that ran under the lee of the ship. The marines fired three rounds over him; and this concluded the funeral of Captain Moore, who was buried nearly opposite the cloud-capt summit of Mount Etna.—*Life on board a Man of War.*

**TEAZING.**—This is no trivial subject. It is a science as regularly taught and learned as any other: the *Vermont Chronicle* gives a specimen of it with some suggestions, which we subjoin:—

"Mother—mother—mother—may I—may'n't I—won't you—shan't she—shan't he—I want—I must—do now—mother—mother—mother—mother—mother"—&c. &c. &c. &c. Why if, fifty thousand women had to hear the whole of it, it would drive them crazy! and then, how can a woman work to any purpose, whose thoughts are put in confusion every minute by such onsets? And then for family government, and family enjoyment, and family affection—it makes sad work with these, and with every thing which is lovely and valuable.—I hope children will read this.

Children are taught, to tease, very much as they are taught to cry. With all his little wants, real or imaginary, the child runs to his mother. They are matters of importance to him. He wants a definite and decisive answer, one which will settle the question; and his mind will be on the rack till he has it. It is not in the nature of the child to feel otherwise. He will have no peace himself, and will therefore give his mother no peace, till he understands and knows that the point is settled. If you give him no answer till he has spoken ten times he will speak ten times; and then if he has any reason to suspect that speaking twenty times more will obtain an answer more favorable to his wishes, he will speak twenty times more. And

this will soon grow into a habit. But give him an answer the first time he speaks and he will not be obliged to speak the second time to obtain one; and never alter your decision for his teasing and he will soon give it up, as of no use.—Your answer may be almost any thing. It may be, "wait ten minutes, and then I will tell you;" or, "wait till I have done this piece of work." But it must be something definite, something which the child can understand, and which he knows will not be altered.—If you have leisure and the occasion seems a proper one you may let him argue his case before you decide it, but not afterwards. Indeed, if he has learned by experience, that your decisions, are final, he will seldom, if ever attempt it. He will consider an answer as an answer. His mind will be at rest on that point, and soon find something else with which to amuse himself.

Now mothers, do not say that you have not time to answer the requests of your children as soon as they are made. If your time is so occupied that you find it difficult, how can you afford to neglect it, and thus teach them to tease, and thus bring upon yourself an inconceivably greater hindrance.

**SPONTANEOUS COMBUSTION OF A DRUNKARD.**—Dr. Peter Schofield, in a late address delivered at the formation of a Temperance Society in the township of Bastard, in the District of Johnstown, in the Province of Upper Canada, states a case of spontaneous combustion, which occurred in his practice.

"It is well authenticated, says the Doctor, that many habitual drinkers of ardent spirit are brought to their end by what is called 'spontaneous combustion.' By spontaneous combustion I mean when a person takes fire, as by an electric shock, and burns up without external application. Trotter mentions several such instances. One happened under my own observation. It was the case of a young man, about 25 years old. He had been an habitual drinker for many years. I saw him about nine o'clock in the evening on which it happened. He was then as usual, not drunk but full of liquor. About eleven on the same evening I was called to see him. I found him literally roasted from the crown of his head to the sole of his feet. He was found in a blacksmith's shop just across the way from where he had been. The owner all of a sudden, discovered an extensive light in his shop, as though the whole building was in one general flame. He ran with the greatest precipitancy, and on flinging open the door discovered a man standing erect in the midst of a widely extended silver colored blaze, bearing as he described it, exactly the appearance of the wick of a burning candle in the midst of its own flame. He seized him by the shoulders, and jerked him to the door, upon which the flame was instantly extinguished. There was no fire in the shop, neither was there any possibility of fire having been communicated to him from an external source. It was purely a case of spontaneous ignition. A general sloughing came on, and his flesh was consumed or removed in the dressing, leaving the bones and a few of the larger blood vessels standing. The blood nevertheless rallied, round the heart and maintained the vital spark, until the 13th day when he died, not only the most noisome, ill-featured and dreadful picture that was ever presented to human view; but his shrieks, his cries and lamentations were enough to rend a heart of adamant. He complained of no pain of body—his flesh was gone. He said he was suffering torments, and in this frame of mind gave up the ghost. O the death of the drunkard! Well may it be said to beggar all description. I have seen other drunkards die, but never in a manner so awful and affecting. They usually go off senseless and stupid."—*Kingston Gazette.*

**TEMPERANCE MAN.**—Howard the celebrated philanthropist, was a thorough-going temperance

man. He abandoned even the use of wine and malt liquors. In his *Memoirs*, by Brown, will be found many notices concerning strong drink. In his excellent house at Ghent, their use was prohibited. A similar regulation was introduced into the Parisian jails. He found the English jails full of intemperance, and despaired of their reform in other respects, till that evil was banished. He bequeathed five pounds each to the poor cottagers at Cardington, who should not have been to the ale house for twelve months preceding his death. A pretty good testimony on the question respecting the use of malt liquors.

**ORIGIN OF NEWSPAPERS.**—At the defeat of the Spanish Armada, intended by Philip 2d of Spain, for the invasion of England, great interest being excited in every class, it gave rise to a very important invention, that of newspapers. Previous to this period, all articles of intelligence had been circulated in manuscript, and all political remarks which the government found itself interested in addressing to the people had issued in the shape of pamphlets. But the peculiar convenience at such a juncture, of uniting these two objects in a periodical publication becoming obvious to the ministry, there appeared some time in the month of April, 1588, the first number of the English Mercury, a paper resembling the present English Gazette, which must have come out almost daily, since No. 50, the earliest specimen of the work now extant is dated July the 23d of the same year. This interesting article is preserved in the British Museum.

By this statement it appears that it is now 240 years since the first newspaper was published in England. This was in the reign of Queen Elizabeth.

**OLD AGE.**—To the intelligent and virtuous, old age presents a scene of tranquil enjoyments, of obedient appetites, of well regulated affections, of maturity in knowledge, and of calm preparation for immortality. In this serene and dignified state, placed, as it were, on the confines of two worlds, the mind of a good man reviews what is past, with the complacency of an approving conscience; and looks forward with humble confidence in the mercy of God, and with devout aspiration towards his eternal and ever increasing favor.—*PERCIVAL.*

## THE OBSERVER

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\* All communications relative to this paper, must be directed to the Rt. Rev. P. CHASE, Gambier, Knox Co. Ohio

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